passing the field said he thought sigoins were eating the corn because it was so early in the morning. Some barriofolk thought this dawn harvest unfair and the owner was said to be "greedy." In two instances fields were harvested Sunday morning when many of the women were attending church in the poblacion; normally no work is done in the fields on Sunday. Another cultivator began to harvest a small cornfield and attracted the manalabangs; then other members of the family harvested a larger field. The small harvest decoyed the manalabangs away from the larger field. 243 476

These harvesters are mostly women and young children. Men rarely harvest corn other than their own crop; they are said to be ashamed or embarrassed to do so. Most manalabangs who harvested corn or rice in Caticugan came from the nearby barrios. Once a harvest begins the news spreads rapidly and the manalabangs scurry toward the field with folded sacks on their heads to carry home their share. A field that could be harvested in several hours by a family may have forty or fifty unrequested harvesters. 243 476 462 857

While the share of the manalabangs varies it is never large. Their share depends upon (1) the size of the field; (2) the amount of corn harvested; (3) the number of harvesters present, and (4) the generosity of the cultivator. Relatives of the cornfield's owner or cultivator usually get more than non-relatives although both groups do the same amount of work. Harvesters who arrive after the harvest is completed may be given a few ears of corn 243 476

Corn stalks from the first paddy corn harvest are given to those who cut them. At this time the nearby grazing areas are green and fodder is plentiful. During the harvest or shortly afterwards men or young boys come to cut the stalks and carry them home for their animals. However, in the later corn and rice harvests the cultivators do not donate the harvested stalks. By this time the pastures have begun to dry up; the corn and rice stalks are retained by the owners for their own animals.

243 476 231 [462 857]

Local Harvest Migrations

During July many people from Caticugan, the poblacion and nearby barrios go to Omanod to help in the corn harvest. Corn is usually harvested earlier in Omanod than in Siaton.[49] Omanod is situated in a small riverine plain in Sta. Catalina municipality, about three or four miles west of Barrio Bonawon. In 1951 people came from Bacong and Dauin to help in the Omanod corn harvest. Some took the bus and others from Siaton poblacion walked or rode horses. Women and young children outnumbered men. Several families in Caticugan and the poblacion left younger children under the care of an elder daughter while mother and father went to Omanod.

243 224 [13]

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[49] Siaton corn harvests sometimes occur before those of Omanod. Normally, however, the earlier rains of Omanod make it possible for the barriofolk to plant (and harvest) their corn before Siaton. However, in 1952, fewer harvesters went to Omanod from Siaton because both harvests occurred about the same period.

51:Hart E-3 (1950-1952)1954 OA1 Philippines
Central Bisayan OA14

796 Queen is proclaimed at the evening dance. *Vesperas* is the "day of arrival" of most of the fiesta visitors; at least, it is the ideal pattern. If
535 one lives fairly near the fiesta, one may not come until early *kahologan* morning. The young men and women, however, prefer to arrive on *vesperas* in order to attend the dance that evening, an event which holds little attraction for most older Filipinos. (In the smaller *barrios* the dances are rarely attended by the older people who do not know how to dance the fox-trots, mambos and tangos of the younger generation.) The
514 arrival of relatives and guests on *vesperas* depends upon such factors as; (1) distance one lives from the fiesta; (2) transportation facilities; (3) whether relatives are living in the community giving the fiesta; (4) prestige of the fiesta; (5) weather conditions, etc. For larger fiestas special busses are added to the regular schedule and the fare is often raised.

796 *Vesperas* may begin with a "reveille" or *diana*, as early as four or
507 five in the morning, when the orchestra marches around the *poblacion* playing sprightly melodies to awaken the people—many of whom have been up for hours busy with food preparations or gambling all night. One can often determine the residences of the *principalia* by following the band, for their route is normally from one such residence to another where they stop to play a few minutes and then pass on. Often the orchestra's members may be invited inside for a breakfast snack. There may be some fireworks after the *diana*. While the fiesta programs for *kahologan* invariably state that church services follow the *diana*, this is not always the case in *vesperas*. If masses are held, they are followed by athletic games.

At noon the church bells are rung and more fireworks may be exploded. A few fiesta programs list "Dinner in all houses" but this event is not as frequently included in the progams for *vesperas* as on *kahologan*. Meals served *vesperas* noon are not as elaborate as those served *kahologan* noon. *Vesperas* afternoon is filled with sports, Boy Scout exhibitions, demonstration of folk dances or calisthenics by the local school children. Gambling activities continue all day, either at the residences of the people, or at the mean gambling area of the fiesta, often the market place. There are
857 games of chance, such as *palipat, diolens, or argolya*, card games, *monte, albores*, or *hantak*, and cockfights. There are games of chance for the "small fry" which require only one-centavo bets. Frequently, the writer saw small boys (10-14 years) dealing at card games and was told that they had been hired by gamblers to impress the players that their game was an honest one.